

struggle with an imperious queen and a tyrannic hierarchy, and their appeal was destined to have far-reaching consequences in the history of both religious and political liberty. It was not a mere pretext for disloyalty to the queen and the Protestant constitution. It sought to set up no foreign jurisdiction, no rival sovereignty, by the secret arts of the conspirator and the assassin. It was, indeed, denounced by the bishops as the nurse of sedition and anarchy. Was the queen not by law head of the Church, and did not the law require of all loyal subjects the recognition of her supremacy and conformity to the Prayer Book? Was it not, therefore, rebellion to question her ecclesiastical title or refuse conformity? The Puritan objection to the surplice was nothing less than rank sedition. On the contrary, the Puritans, even the most extreme of them, indignantly rebutted the charge of disloyalty. They disclaimed all political intrigue, hatched no political conspiracies. Their opposition to the queen's autocratic government might have ultimate political effects, was, in truth, the forerunner of a century of political revolution, but these early Puritans had no thought of bringing about such a revolution. They were, they maintained, religious reformers, not politicians, and, in spite of denunciation and persecution, they strenuously professed their readiness to serve her majesty to the utmost of their power, even if they insisted, in obedience to conscience, on what they called "a further reformation" of the Church. Their resistance, whether legally admissible or not, is a cardinal fact in the history of English political progress.

From the Calvinist point of view, the English Reformation was "a case of arrested development." The advanced reformers agreed with the more moderate men in respect of doctrine; they disliked the remnants of the old Church ceremonial. To the exiles who streamed back from Geneva, Zurich, Basel, Strassburg, Frankfurt, where they had learned, or been confirmed in their love of scriptural simplicity of worship, the surplice was an offence. It was equally offensive to kneel at communion, to use the sign of the cross in baptism, to bow at the name of Christ. To Elizabeth, on the other hand, these forms were important as sops to the lovers of the old ways. She was, moreover, herself a lover of ceremonial;